Pacific School of Religion
Berkeley, California

The AMERICAN FRIEND

APRIL 5, 1956

Quakers and Integration

An Editorial

A Call to Africa!

Shirley Lock

The China Question

Correspondence

The Injustice of Love

Richard K. Ullmann

"Out of Our Winter" - E. Merrill Root

Review by Levi T. Pennington

The Forward Look - What Became of It?

Herbert Huffman

A Matter of Concern

At this time of stress over integration, we think it well to reprint a statement that has come out of the South. The Message of the Committee on Peace and Social Concerns to the North Carolina Yearly Meeting in 1954 concerned school integration, and was approved at the Yearly Meeting Sessions.

Believing that non-segregation of races in the public schools is a matter of concern to all Christian citizens of our state, we would remind Friends of North Carolina Yearly Meeting that:

(1) The decision of the Supreme Court finding that segregation in public schools is unconstitutional is in accord with the long held religious principles of the Society of Friends; and,

(2) In humility we must realize that had we applied our efforts to the practice of our principles in years past, the present decision would cause us little problem.

We would also remind Friends that active participation in the solving of the problems of integration of the public schools is squarely within the traditional fields of special concern of Friends, in that:

(1) It is one aspect of the practical application of our testimony against racial prejudice.

(2) It is of basic importance to our interest that good education be maintained.

(3) It is in accord with our respect for law and our special interest in good law, that is, moral law directed toward the development of individual dignity.

(4) Most important, it invokes the Quaker responsibility to provide Christian reconciliation and adequate sound judgment whereever tension and misunderstanding exist.

The Yearly Meeting directs attention to Query 10 of our Discipline: "Does your attitude toward people of other races indicate your belief in their right to equal opportunity? Do you believe in the spiritual capacity of men of all races and do you recognize their equality in the sight of God? Are you aware of your responsibility as a Christian to help in the elimination of racial discrimination and prejudice?" In view of this Query and to the end that the Society of Friends in North Carolina may assist in the orderly transition of our public schools in each local area from a segregated to a non-segregated system, we urge:

(1) Each Monthly Meeting to consider carefully a minute to the school board or boards of the area; and that, insofar as the Meeting is actually and inwardly prepared so to do:

(a) Advise the school boards that the meeting will support and assist them in solving problems arising out of the transition.

(b) See that such support for conscientious school boards be actively forthcoming by personal assurance and cooperation of individuals.

(2) That Monthly Meetings encourage inter-racial conferences in the community to work out the problems which might be expected.

(3) That each Monthly Meeting report its findings and results to the Yearly Meeting in order that our various experiences may benefit each other.

North Carolina
Yearly Meeting
1954

Someone has said, "What we keep, we lose; what we give, we have." William Blake said, "He who gives when he is asked has waited too long."

Winston-Salem Friend

Goodwill Among the Ruins

Disaster has recently struck three Quaker projects. One is "an act of God," that is to say natural disaster, and two are manmade. In South Korea, fire has destroyed the surgical wing and operating room of the Kunsan hospital; in Baton Rouge, Louisiana, a shotgun blast was fired into the American Friends Service Committee job opportunities; and in Jordan 2000 rioters protesting the Baghdad military pact, attacked and destroyed the physical aspects of our village development project. The rioters were not from any of the five villages included in the Quaker work but from the town of Suf some miles distant. American Friends Service Committee work had been developed in response to villagers' expressed needs and with their cooperation . . .

The eruptions in Jordan and Baton Rouge are the outward manifestation of fearful subsurface tensions. Half the Jordan population are refugees from Israel and of these 95% are unemployed. Among the states, Louisiana stands 39th in per capita income, 34th in average yearly expenditure per pupil, and the Negro infant mortality rate is twice that for whites.

Following the attack on the Baton Rouge American Friends Service Committee Office, the Committee announced its intention to continue its promotion of employment on merit in the South without regard to race or creed and stated a policy valid for all three disasters: "We plan to continue our work in Baton Rouge as long as it is both useful and necessary. If anything, Quakers are reinforced in their compulsion to proceed by such events as those which took place. . . . We will seek and welcome cooperation and advice of all people of goodwill.

A.F.S.C. San Francisco
Regional Newsletter

THE AMERICAN FRIEND — Old Series, Vol. LXIII, No. 7 — New Series, Vol. XLIV, No. 7

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS
PUBLISHED FORTNIGHTLY BY THE FRIENDS PUBLICATION BOARD, AT BERNE, INDIANA
ADDRESS ALL CORRESPONDENCE TO THE AMERICAN FRIEND, 101 QUAKER HILL DRIVE, RICHMOND, IND.

PUBLICATION BOARD

James C. Matchett, Chairman — Chicago, Illinois
Edward Nusbaum — Richmond, Indiana
Howard Thorne — Wilmington, Ohio
Helen L. Woodard — Georgetown, Illinois
Asher Woolley — Richmond, Indiana

EDITORIAL COUNCIL

Ashton M. Otis, Chairman — Whittier, California
Mabel G. Bailey — Hartford, Connecticut
Corona Rayle Cook — Central City, Nebraska

SUBSCRIPTION RATES

Subscription Price — $3.00 per year
Foreign, 75 cents extra. Single copies, 15 cents.
Advertising in the Local Meeting Directory, 10 cents per line per issue. Other Advertising rates given on application.
Make all checks and money orders payable to Business Department, THE AMERICAN FRIEND, Richmond, Indiana.
Address all correspondence having to do with the editorial management of the paper to EDITOR, AMERICAN FRIEND, 101 Quaker Hill Drive, Richmond, Indiana.
ERROL T. ELLIOTT, Editor; Eleanor Zelliot, Assistant to the Editor; E. Merrill Root, Editor of Poetry.

Entered as second-class mail matterat the post-office of Berne, Indiana

Editorials . . .

Quakers and Integration

When the nation is faced with crucial issues, such as racial integration, and the old habits and traditions are breaking up, it is not easy to know how far or in what specific action our responsibility lies. Some of us are generally bold in all things, speaking and acting in the interest of justice for a minority as we understand it. Others of us have less of the heritage from Amos in our spiritual bloodstream and become concerned about the effect of our action on the opposing forces as well as on the minority whose rights we would defend.

The latter has its dangers, for it can be but an excuse for doing nothing—leaving us with a testimony of empty words. The former opens us to the risk of creating more enmity and really setting back the cause we espouse. We have a twofold obligation in regard to every social issue: To know and to declare the principle for which we stand, and then by every spiritual means to apply it to society in general, beginning at home. It is always easier to wage a war for righteousness at some distance and on the territory of some one else rather than in our own communities.

Where Is the Race Problem?

Just now the boiling problem is racial integration in public institutions, and the area of focus is the South. While feeling deeply the right of equal opportunity in a public institution in Alabama have we looked around in our own backyard? It is conceivable that, so far as Friends are involved as religious bodies, the least has been done in our northern communities to rectify injustice, with such racial patterns of life as we may have. How many of us are consciously aware of helping to expand minority rights in our own home town or community?

Recently a school superintendent in a northern community was asked what the prospect might be for a Negro teacher in a mixed public school and he countered by asking what the prospects were for it in a nearby Friends school. Our own inaction has muffled our voice. Certainly teachers and office workers cannot be employed simply because they are Negro, but we are under obligation to try to find good Negro personnel partly as a witness to our testimony—indeed *as* our testimony.

Finding Our Answers

Employing higher paid personnel and preparing for such jobs by Negroes are parts of a vicious circle, each being both cause and effect. Negro young men and women have not trained for such positions because they have had little hope of finding the opportunity. Now an employer who looks for a well trained office person of the Negro race cannot always find one. In our own city of Richmond, Indiana, a Human Relations Council is studying the dilemma. They have been pleasantly surprised, indeed rather amazed, at the interest shown in the problem on the part of industry. There may be more interest in this question in your community than you may know.

If in the present controversy on integration our Quaker temperature is rising and an inner pressure is developing, let us harness some of that energy to our own home towns. Interested persons of both races might be drawn together to think calmly about steps forward. No two of our communities have exactly the same problems or the same available answers. In one community where the Negro population is very small there might be a very good basis for drawing the children and adults into the activities of the Meeting or perhaps into membership. In another community where Negro church life is adequate, other cooperative steps may be taken. In any case, our action should be natural, that is, not strained into an unnatural move simply for external evidence that we hold an inter-racial attitude.

One of the best statements from a Friends body in recent years is probably that of North Carolina Yearly Meeting of Friends in their Yearly Meeting sessions of 1954, which we are reprinting on the inside cover page.

Let's Try Some Queries

There is an invincible logic of love that we must find. If in a period of prayer on a Sunday morning I opened my eyes to find people of color seated on either side of me, would I welcome them? Perhaps for this one time, but would I want them next Sunday and the next and the next? How much am I guided by my religious faith? How much by the spirit of the gospel? How much by the traditions of my community? Would I as readily worship week after week with those of my own complexion who sharply disagree with me on race questions? Am I starting, thinking, acting from the love center of my being? Would my arguments sound right to me if consciously uttered at the foot of the cross?

Those are not easy questions—not for any of us, but surely they are basic. The working out of answers may be slow, arduous and costly. These racial-cultural problems are not ones that we can "crash." They yield to spirit when they do not yield to pressure, and certainly not to violence. We win finally by spiritual means or we do not win at all.

E. T. E.

I have been crucified with Christ; it is no longer I who live, but Christ who lives in me; and the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me.

Galatians 2:20

There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus. Galatians 3:28

The Injustice of Love

By Richard K. Ullmann

Richard Ullmann, an English Friend of German background, visited widely in the United States a little over a year ago. Although primarily a writer and lecturer on political subjects, he here goes deeply into a spiritual matter, the conflict of love and justice.

I can well understand the anger of the elder brother when he saw a fatted calf killed for the prodigal and that "good-for-nothing" done up in the best robes and with a ring given to him by his doting father. I dare say most of us would have reacted the same way, and it is not due to personal experience but merely to the teaching we have received from infancy that we think that the elder brother was not really nice and lacked a measure of brotherly love. After all, it was he who had always been good, obedient and helpful, but he had never been feted with as much as a kid. His anger seems perfectly justified, for the father had not been very just to him.

God Not Just?

We are prone, again through long training, to suppose that God is *just*. But he is not just; and even the word righteous, which is a better translation, tells us more about the God of the Old Testament than about the vision conveyed to us in the new. Does not God, according to Jesus, let his sun shine and his rain fall over the unjust as well as the just? And do the unjust deserve it? Is not God's "injustice" the corollary of his love? For if we were paid after our deserts, what sort of justice would he have to mete out? It is the essence of divine love that God loved us, and Christ died for us, while we were yet sinners. Jesus, in challenging us to be perfect like our Father in heaven, has urged that we should give up our good right and our insistence on what is just, that we should love those who do *not* love us, that we should offer the other cheek, that we should give the coat, too, that we should go the second mile.

Justice consists of weighing right and wrong, but love carries neither scales nor a sword. Love is of necessity unjust—but unjust towards itself, and perhaps unjust towards the elder brothers, the deserving ones. Love comes forward at exactly the moment when the loved one goes wrong: not by meting out to him what is right and due, but by trying to rescue the loved one from the wrong he has walked into by sustaining him with forgiving love.

Perhaps we stress too exclusively the obvious evils which separate us from God. Not many of us murder or steal, and not all of us bear tales or are irritable in our daily intercourse. But there are few who do not stand on their rights and feel their sense of justice roused when either their own righteous aspirations or those of their own group have been impaired, particularly those of their family, their class, race or nation.

Christendom has an old tradition which teaches that justice is the front-yard of the temple of love. Is it? Is it not true that it is my right, my just claim, my justifiable stakes, which prevent me from the exercise of brotherly love; from the deep understanding that my neighbor's right is exactly as just and as justifiable, but that our two rights, if upheld rigidly, are bound to clash; and that only the giving up of at least some of my rights through love, only injustice towards myself and my dear ones, may come close to the will of the Father?

Justice, it appears, is not the road to love; it is rather a stumbling block *on* it. This applies in the widely accepted doctrine that while love is God's will for our personal life, justice is his will in social and international relations. There was, for example, a railway strike in England, a few months ago: the engine-drivers claimed, justifiably, that with all their responsibility and training they should have considerably higher wages than other railwaymen. The latter insisted that every increase for the drivers must apply automatically to them as well. Why, so they argued, was the work of a man checking the lines less responsible? And on what grounds should porters be less able to buy T. V. sets and washing machines for their wives? From the point of view of justice you can argue either case with all plausibility; love however, does not argue, but accepts gladly "injustice" for its own side.

Similarly in international affairs, in problems such as Palestine, Kashmir, the Saar, is there not much true justice on either side? Which statesman could weigh fairly the justifiability of quite incommensurable loyalties, the skill employed by some, and not by others, in developing of a territory and the hopes for a better future for all if some bring a preliminary sacrifice? Even supposing there was an entirely just solution; according to an old rule it is not sufficient that justice be done but that it is seen by all to have been done. There are few international issues where a just decision would produce this conviction among all those mainly concerned. Only the yielding of one's rights, the willingness of *taking risks* instead of *imposing* them on others, and of giving guarantees instead of calling for them; in brief; only the policy of self-effacing love can bring us nearer to human brotherhood.

Beyond Justice

Friends, in their work for reconciliation, have been most successful when in a situation of conflict they did not limit themselves to discovering the rights of either side and to recommending a "just" solution, but when beyond social, racial or international justice, they were given the power of conveying to the two parties that they really cared for both of them and suffered with both. For the reconciler cannot but feel pain in realizing that both sides are "right" and that it is for this very reason that they cannot find together.

I remember a German girl who, in 1947, after having spent a very pleasant holiday in England, suffered greatly when she returned home and had to face again the policy of dismantling executed under British supervision, and the fact that there were still German prisoners-of-war being kept back in England. She wrote a very unhappy letter, wondering whether her visit had been worth her while and saying that "the worst thing is that you can understand both sides." It was an awful fact which that girl discovered: that it is the *worst* thing that you can understand *both* sides—and yet cannot help them. She was engaged on the real work of reconciliation in her own heart: she was under the cross of love, laid upon her by justice.

Cleveland Bible College To Move to Canton, Ohio

Due to the decision of the State Highway Department to take a part of the campus of the Cleveland Bible College for an inner-belt free way, the college has been compelled to relocate. Following a considerable period of study and exploration, the decision was reached to purchase 54 acres of land in Canton, Ohio, and to erect new buildings there.

The Board of Trustees has announced that the name of the College will be changed to Malone College and that a four-year liberal arts program will be inaugurated when the removal is made to Canton. Special attention in the new program will be given to teacher training and nurses training in cooperation with a local hospital, as well as preparation for Christian service as hitherto.

It is expected that construction will begin early this summer and that the buildings presently planned will cost about $1,500,000.

J. Walter and Emma B. Malone founded Cleveland Bible College in 1892. Byron L. Osborne is now president.

1956 Directory of Friends Meetings

The Friends World Committee, American Section, has just published a revised edition of the Directory of Friends Meetings in the U.S.A. and Canada. This pocket-size edition includes not only the name, location, hour of worship and name and address of the Clerk, but gives a calendar of the Yearly Meeting around the world as well as the Friends' Centers, and a list of Friends Schools and Colleges in this hemisphere.

Copies may be obtained through the offices of the Committee—Mid-west office, Wilmington College, Wilmington, Ohio, and at 20 South 12th St., Philadelphia 7, Penna., as well as at the Friends Book Stores. Prices are 50c, single copy; 6 copies at $2.50; 12 copies at $4.50.

George H. Wood

George H. Wood of Lynn, Indiana, long active in the work of the Five Years Meeting of Friends, died on March 21 in Rochester, New York. A memorial statement will appear in the next issue of this journal.

"The Forward Look" - What Became of It?

By Herbert Huffman

Herbert Huffman, minister of First Friends Meeting in Indianapolis and member of the Committee on Reorganization which prepared "The Forward Look" suggests our reconsideration of its proposals.

I

The Five Years Meeting convened last October in an air of expectancy and hope. A word had been sounded that lifted the spirit of Friends over the country in preparation for what promised to be a genuinely momentous new beginning. That word was "The Forward Look." This fine phrase expressed a hope that Friends might move boldly forward into new directions of service that are deeply needed.

In preparation, a Conference on Evaluation had been held in 1953, a booklet had been published and distributed for study under the title "The Forward Look," a Committee on Reorganization had been reviewed and revised by the Executive Council in two subsequent meetings, and it had been discussed and acted upon by each of the Yearly Meetings.

"The Forward Look" ought to be a continuing challenge to us now, but unhappily, with the defeat of the proposals for a Three Years Meeting in the sessions of the Five Years Meeting last Fall, it has the appearance of a bygone slogan once full of meaning and ardent hope but now unrealized, out-dated, empty, and to be cast away.

Believing that the *American Friend* should be a journal for the discussion of the serious issues that confront the Five Years Meeting, and that this journal ought, in furnishing leadership for the thought of our people, when necessary, to raise questions relative even to the decisions of the Five Years Meeting itself, I venture to introduce this query: "What Became of it?"

"The Forward Look" is merely a convenient designation given for the proposed revision of the Five Years Meeting, after fifty years of experience, to handle more adequately its mission and service in the present needs of the Society of Friends. Some timely improvements in the organization of the Five Years Meeting itself were recommended and adopted. But the whole purpose was to devise a means by which help could be made available to the local Meetings in their work.

The critical need of the local Meeting may be stated in this way; that while Friends have developed techniques in foreign service that have attracted the notice of the world, their success in local work, at home base, is almost universally unimpressive. At a time of phenomenal population increase and notable advance in all other denominations, Friends barely hold on to their statistics of membership. The national figures on stewardship show to our shame that Friends in per capita giving are virtually at the bottom of the list in comparison with all other Christian groups.

Forty per cent of the Society of Friends are now non-resident, a fearfully high figure, and one-fifth of the population of the United States moves every year, which will go on affecting the Society of Friends as it affects everybody else. No church extension has taken place for Friends—a condition virtually unheard of now in other denominations. For the past fifteen years other denominations have been widely revamping their whole approach to the "Spreading of the Gospel;" but among Friends there has been no such over-all review at all.

The Committee on Reorganization was appointed by the Executive Council to study this need. Believing itself to be working at a creative task in response to a vital concern of Friends, this Committee worked with unusual diligence over a period of three years. After two lengthy discussions and revisions by the Executive Council of the Five Years Meeting, the findings of the Committee were submitted to each of the Yearly Meetings. Most of the Yearly Meetings approved of the proposed reorganization.

II

The purpose of "The Forward Look" was to design a means for enabling Friends to bring a new dimension of assistance and lead-

ership to our local Meetings, wherever desired. The world wide concerns of Friends were also held to be of utmost importance by the Committee; but, working upon the well-founded principle that "if nothing happens in the local church, nothing happens at all," the objective in "The Forward Look" and the work of the Committee on Reorganization was focused upon this most crucial matter of all—the work of the local Meeting.

The Five Years Meeting, after making some sweeping changes, adopted most of the recommendations of the Committee on Reorganization for revising the organization of the Five Years Meeting itself, but rejected the feature designed to make possible the effectual consideration of and aid to the local Meeting in its work, — namely, the proposal for a Three Years Meeting.

The problems that our Friends Meetings are now compelled to cope with in the vast shifting scenes of our day are so huge that no Meeting alone can manage them, nor can any mere Boards or Committees of the Five Years Meeting muster sufficient strength with which to deal with them. The massive problems faced by every Meeting are of a character that must be faced by all Friends together.

This was the purpose of the proposal for a Three Years Meeting, that Friends should be brought together frequently enough to achieve this concerted approach. A gathering that meets only once in five years can never accomplish this; the interval is too long. The original proposal on this matter was for a Two Years Meeting, and that is as it should be. It may be noted in passing that this proposal to shorten substantially the interval between our meetings approximates more closely the pattern of the congregationally governed churches in America. Each of these has a national meeting, such as our Five Years Meeting, which meets *once a year* for developing and implementing programs to their guidance and assistance to their local churches in the performance of their mission at home and abroad. It is the episcopally governed churches that meet at longer intervals; and none of these meet as infrequently as five years.

The sessions of such a gathering, it should be noted, would need to be not as at present, primarily for listening to addresses and inspiration, as in a conference, but rather of inspiration and work, planning and decision.

III

The fact is that there is virtually no help at present for our local Meetings from any level whatever. The local Meeting must face alone its terrible crises of shifting populations, changing moods and conditions of the people, and needs for new and often ingenious techniques in programming. Our Meetings cannot meet such massive conditions without help, and many of them are in fact being engulfed. Even our strong Meetings seem incapable of really marked advance.

It is clear that effective service to the local Meetings in their work should precede every other consideration in the Five Years Meeting. Many times it has been said, and by many people, that training future leaders is the most important sphere of service just now in the Five Years Meeting. That is increasingly acknowledged by the Meetings and ministers alike.

Yet there is an even deeper problem. The fact is that the Society of Friends has now an increasing number of leaders who are well trained, but still there is no demonstration anywhere of effectively coping with the problems of the local Meeting. The deeper problem is that our ministers, however well trained, are sent out into our local areas and virtually isolated there. No urgent concern is evident anywhere about the gains or losses, success of failure of their work. Only occasionally opportunities are open for contacts and fellowship with other Friends ministers. No business concern would regard its local work so irresponsibly, nor does any other denomination.

Executives and ministers of other denominations assure me, out of their experience, that effective work in the local church is in considerable degree dependent upon stimulation, counsel, encouragement, and help at points of vital need from the larger fellowship and agencies of the denomination.

One example of the desperate situation confronted by countless local churches, Quaker and others, will illustrate. A local church in the center of an enormous influx of population, as has been the case with many of our Friends Meetings in the past fifteen years, is often incapable alone of meeting the situation in outreach to the large numbers of people who have come around it. At such a time a local church needs, as some denominations provide, the loan of a man for six months or a year who by training and experience has become something of an expert in such problems to help that church until it can become organized and adjusted to the opportunities before it.

The other side of this picture came from a minister concerning the basis of his denomination's work when he noted that population centers where our churches became located in a previous century are now in many cases no longer the centers of population. Old centers are passing away; new ones are being born. Unless the church has the energy and the courage to found new churches in these growing areas, there can be only one outcome—steady decline.

IV

In view of the action of the Five Years Meeting in rejecting the main purpose and function of the report, what may we now say about the future of "The Forward Look"?

It is regrettable to the extreme that we are compelled to wait for five long years until this matter could again be raised. Time is at a premium in the matter under discussion here, and the consequences may be fateful.

The Five Years Meeting took the following action: "We feel that Friends are not yet ready to change to meeting every three years, and we recommend that the question be referred to the Yearly Meetings, and that the staff be instructed to give all Yearly Meetings full, detailed information as to the increased costs (including travel pool) which would result from the change." (1955 Minutes, page 13, paragraph 3.)

It is to be hoped that all Yearly Meetings will sense the urgency and give approval to changing to more frequent meetings. It is possible that Friends shall yet experience the rewarding sense that shall come from knowledge that we are tackling these huge problems that are on the doorsteps of our local Meetings and which are the responsibility of the whole body of Friends.

Let not the words of this article be the final words said of "The Forward Look." Rather let us, with new resolution, turn face forward toward the necessities of our time and thank our God "Who has matched us with this hour!"

Our World Missions

Edited by Mildred White

A Call to Africa!

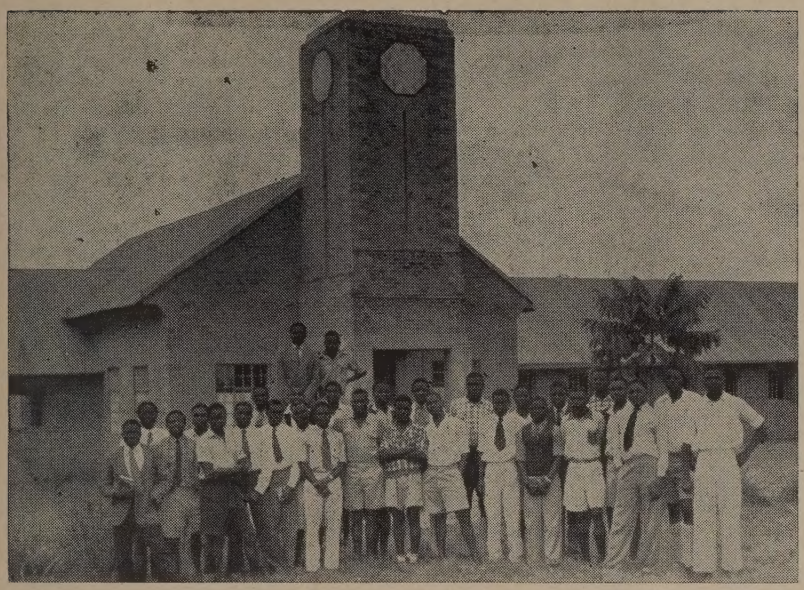

Photo by Onni Rauha

Kenya Friends Normal Training School, pictured above, has been shared by the Kaimosi Secondary School since its completion in 1936. Standing in front of it is a recent Secondary School graduating class. When the Secondary School is moved to its new home in the Kimilili area, this building for the first time will be freed entirely for teacher training. At this important point in Friends education in Africa, who will be the new principal of the Normal Training School?

The following letter has come from the Friends Africa Mission in Kenya. It was written by Shirley Lock, to express a concern that should be shared with all American Friends who are interested in Friends' work in East Africa. Louis and Shirley Lock, of the United Friends Meeting in Montclair, New Jersey, are completing a term of service as directors of the Men's Teacher-training Center at Kaimosi. They will soon be returning to America with their children for a well-earned furlough. They are acutely aware of the fact that there is nobody to fill their places when they leave, without letting some other part of the mission work suffer. There are not enough trained educationalists on the field to keep our schools up to Government standard and to maintain our own Christian standard of sharing with others the very best we have.

Our call to the training of Christian teachers is an especially challenging one. The young men now in training are to be the teachers of the children growing up in our Friends' meetings in North Nyanza District. And they are in many cases to be teachers in communities where Christ has never been known. Can we who have brought this Christian work thus far, afford to let it break down for lack of personnel? Shirley Lock voices an appeal in a very telling way:

* * *

"It is a joy to read the Quaker publications and share the aspirations of Friends at home, all over America. I would like to share with you a concern which many of us in Kaimosi have, believing that with prayer and effort together on the problem, we shall find answers.

"We often say among ourselves, 'There *must* surely be qualified teachers and administrators, educational people, among American Friends, who would respond to a call to come over and help us, if we could only reach them.' We know that financial support from America is generous, but we know also that our Mission Board is always seeking, and never finding it easy to locate qualified workers who are willing to join us here. In the past seven years there has never been a time when a search for educational missionaries was not going on.

"I personally believe that one need not have had a special and unique call over a period of years before he can undertake this work. Calls come in different ways. Many who have come to Kenya have been led here because they were touched by need as expressed through a concerned friend, or someone on the mission field, and wakened to realize that they might be called for a particular task, if only they were willing to go.

"What are the opportunities, obligations and qualifications of an educational missionary here? Firstly, most of us could probably not be on the mission field were it not that Kenya Government makes a substantial contribution to our support, thus enabling a fairly large number to be here at relatively little expense to the Board. We are firstly teachers. Some have administration of particular schools. Some of us teach special subjects in the schools. Government rightly requires that we be qualified satisfactorily for our jobs. Except in the case of the Bible Institute, Government sets the curriculum for our Friends Schools, and also sets the examinations to be passed by our students. We are, however, quite free in the internal management, the programs and character standards of our schools, and we strive to make them in a real sense, Christian. We aim to give our best toward the development of the people here, who have not had the opportunities we have had at home. Primarily, however, we are here because we find opportunity to express in a variety of ways in daily living, and in a variety of situations with our students, what being a Christian means to us, and what it can mean for them. We believe that only Christ can transform the life of a man or a country. It may be only a few years more that Christian missions will have this unique opportunity to reach young people through boarding schools.

"We have four boarding schools: Girls' Junior High School, Boys' High School, Men's and Women's Teacher-training School and Friends Bible Institute (for adults). These all require constant, patient supervision. They involve staff in a thousand details of daily life concerned with food, clothing, shelter, recreation, work, study, worship, human relations and all the rest. A member of the staff sometimes

feels tied down by school routine and responsibility from dawn till long after dusk, limited by Government examinations, discouraged by lack of response from students and teachers. But in this very situation lies the opportunity for a concerned Christian teacher, not only to lead the way to Christ, but to demonstrate the implications of the daily walk with Him in all things. Such opportunity is often missed by the transient evangelist, and yet it is vital to the growth of new Christians.

"Sometimes we lose our vision, miss opportunities and fail to see response to our prayers. Then we will come across a former student, or hear one speak who has grown much in his Christian experience since leaving school, and we take heart again, assured that God is working. We feel strengthened after such experiences. We pick up the burden and go on with lighter hearts.

"Daily chapel, Bible classes and Sunday worship services are our responsibility and great opportunity. The students welcome opportunities for closer association with their teachers in our homes, where real strengthening friendships can be made. We now have 280 students in our Kaimosi schools, with a potential of several hundred more, if the schools can develop as planned. The influence of these educated young Christians on the life of the Colony cannot be measured.

"If you have a living experience of Christ in your own life, and are striving to share that experience with others where you are, you may be the one God wants in Kenya. Or you may be the one to interest and encourage another who has special preparation and skills greatly needed on the field. It is a wearying task to try to run a school with inadequate, half-hearted or changing staff. It would be a great lift to our Mission Board, and certainly to us on the field, if we could be assured that there are qualified people willing and ready to come."

Shirley Lock

Allen Jacobs

Allen Jacobs Sr., prominent Jamaican Friend and former pastor at Port Antonio, Jamaica, died March 21, in Kingston, Jamaica. A fuller account will appear in a later issue of this journal.

Correspondence

The China Question

We have received a number of communications on the question of China and the United Nations. It has been necessary to cut the letters received considerably, and those reprinted below have been shortened by the editor.

To the Editor:

I have read with considerable interest "China and the United Nations" . . . Communism is antagonistic to what we believe to be just and right . . . To admit Red China into the United Nations would strengthen the opposition against what we believe to be right . . . I agree with the Psalmist who wrote, "Behold how good and how pleasant it is for brethren to dwell together in unity." There can be no unity between the Free World and Communism so long as our purposes are antagonistic to theirs and their objectives are anathema to us . . . Paul wrote, "Be not unequally yoked together with unbelievers."

The United Nations is like a yoke. Movement can be made only in the direction the greatest forces pull. Any nation not willing to pursue the objectives set forth in the UN charter should be expelled. If such disobedient nation, or nations, gains the ascendency, we will be dragged where we don't want to go.

Walter H. Porter
Sharonville, Ohio

* * *

To the Editor:

A few hours after having listened with dismay to the statement of the British government regarding the arrest of Archbishop Makarios of Cyprus, I read Elton Trueblood's article. I was at once struck by the similarity of those apparently very dissimilar utterances, namely the complete inability of putting oneself into another man's shoes.

Archbishop Makarios is no angel, nor are the leaders of Communist China; but are the members of the British Government or the Chief Delegates of the United Nations? What to us looks like communist usurption is likely to look to most Chinese more like the War of Revolution did to citizens of the United States. . .

Not those who demand China's admission to the United States are sentimenal, but those who, however sub-consciously, cover their national and social emotions behind legalistic arguments and thus fail to assess political and spiritual realities . . . This goes for Britain in Cyprus and Jordan, for France in North Africa, for India in Kashmir, for South Africa and Alabama in the race question, for the Soviet Union in the German problem, for Western Germany in the rearmament issue — and for the United States in the question of China's membership in the United Nations.

Richard K. Ullmann
Birmingham, England.

* * *

To the Editor:

I agree with the point of Elton Trueblood wholeheartedly. With so many people approaching the problem with sentimental views and jumping at unwarranted conclusions, it is good to see in print a more sane and practical aspect of the problem . . . If we are really interested in a just and lasting peace, I cannot see how we can expect to attain that end by granting a prize for wrong doing. The admission of Communist China to the United States under the present circumstances would most certainly tend to undermine that organization and its usefulness as an instrument of peace.

Emmett Gulley
Nelson, British Columbia

* * *

To the Editor:

If Elton Trueblood in his article "China and the United Nations" in *The American Friend* of February 23 speaks as an ex-employee of the United States government rather than as a Quaker, his position is understandable, but I do not see how his contentions are compatible with a concern for truth and justice . . .

I was privileged to spend some time in China during the war and after with the Friends Ambulance Unit and I think I have some understanding of China's fear of the American armies as they pushed up the Korean peninsula toward China. During my stay in China I found there was more hatred for the Americans than for the Japanese, so I think it not unreasonable for the Chinese to try to halt the Americans even though they were under the guise of the United Nations. As McArthur's forces marched toward the Yalu there was little assurance that his eventual aim was not to impose the hated Chiang on the Chinese people . . .

Francis Starr
Newmarket, Ontario

Literature in Review

All books reviewed in these columns may be purchased through the Friends Book and Supply House, 101 Quaker Hill Drive, Richmond, Indiana.

Out of Our Winter, by E. Merrill Root; Golden Quill Press; 96 pages; $2.50.

The day I received a copy of *Out of Our Winter,* I had a bit of time to spare, so I could have a taste of it; when I got started reading it there was no place to stop, and I did not lay it down till I had ready every word of it. And I have read a good share of it again and again.

Speaking broadly, one can say that the book has the four outstanding characteristics of the heart of poetry:

It is creative in that it presents new ideas and old ideas in a new way that gives them new truth; creative in the other sense that it creates something in the reader, he is not the same after he has read it.

It is beautiful, with the beauty of the lightning and the loam, of the star and the star-flower, of the mountain and the meadow, of the universe in which man lives and of man's heart which holds the universe.

It is emotional, as all real poetry is, whether it is the emotion of tender pity, or fierce anger, of eager love or deadly hate, of chilling fear or warming hope.

It is musical, and in this it differs widely from much of the writings of the recent past which pass for poetry among those who are willing to accept as perfect a rose without perfume, food without salt, sound without cadence, light without color or a woman without religion.

One must beg to be understood when he says that E. Merrill Root is an architect and artisan in poetry. He does not descend to the level of those who run prose through a food-chopper, cut it into lengths and call it poetry. With a wealth of rhythm, his poetry has the throb of the heartbeat and the drum-beat, not the irregular thump-thump-thump of the wagon on the corduroy road.

Mention should be made of E. Merrill Root's mastery of metaphor. He speaks of the flowers of spring as "rose windows, fallen rainbows caught in crystal," the bluebird is a "flake of conscious fallen sky," flowers are "drops of enameled light," ice is "blue wave asleep in pearl," grasshoppers are "leaping emerald kangaroos," glaciers are "fossil floods," and so on, to make any poet who reads this volume say over and over, "Why didn't I think of that?"

Again one must beg for understanding when he says that Merrill Root is a poet's poet. This does not mean that a man who is not a poet cannot enjoy his poetry; but it does mean that his poetry has its highest appreciation from those who are at least lovers of poetry if not creators of it. And for this volume, perhaps more than for some of his others, one needs appreciation of the poetry of the spirit more than of the poetry of the flesh.

E. Merrill Root thinks this is his best volume of verse. Good as are the others, he may be right.

Levi T. Pennington

A Correction

In the issue of February 9, a poem entitled "And Having Nothing, Yet Hath All," was published in the Poetry Column, and attributed to a contemporary. This poem was actually a transcription of a poem entitled the "Character of a Happy Life," by Sir Henry Wotton (1568-1639). The editor of poetry regrets this mistake and wishes publicly to set it right.

THE QUIET WATERS

(In memory of Ralph Cheyney)

From some brave shore-line fronting a peaceful sea,
He watches poet-ships, their bright-hued sails
Full-blown with windsong from Eternity.
And mariners, each face aglow with light,
Know that he waits where quiet waters are
With tall top-gallants furled . . . just for the night.

Theda Lenore Pobst

GIFT FOR THE MAGI

Love's signature now claims this hour.
An angel from the living tree
Endorses on eternity
Our caring power.

For this recurring hour hearts lean
Luminous on hooded dark.
New stars burst through the sky to mark
A Magi scene.

Each child becomes enchanted earth,
Quickened to hold undreamed of dreams;
In his beseeching spirit gleams
Venture of birth.

So the unborn God inhabits mind,
And simple acts of gentleness
Kindle a burning bush to bless
The gift we find.

Dorothy M. Williams

WORDLESS WORSHIP

From the organ, thunder! tolling!
From the piano, ripple, chime!
Interwoven chords are rolling
Forth to us—through us to time.
Echoes of this music never
Will completely die away.
Once heard, it is ours forever
When we listen. If some day
We are seeking reassurance,
Doubting God, condemning men—
Quiet brings these notes' recurrence,
Proving heaven once again.

Fleta Pierce Newlin

GOD'S ANNOINTED CHILDREN

Poets have tended the orchards of wonder,
The fields of compassion again and again.
The winds of the ages have carried their message:
Belief in the dignity of men.

May the faith of our singers ring through the terror
Which clashing and feuding of nations have stirred.
May the poets, God's annointed children,
Speak the healing word!

Lucia Trent

The Sunday School Lesson

Prepared by Harold Smuck

April 29
The Church Reaches Out
Acts 8:4-40

There are women who will serve a thousand suppers to build a church at Dusty Corners, Ohio, but who shrink in revulsion from the idea of joining a "missionary society" to help take the gospel to the world. There are men who will write an annual check for Downtown Church, Urbania, but who never imagine it is any of their business what happens in a little whitewashed church in some Asian village.

There are people who say of non-Christian cultures, "They have a religion of their own; don't bother them."

There seems to be no hint that Philip hesitated about being a "missionary." In conversation with the eunuch he took the initiative. But neither did he rush about madly as if he must rescue what few souls he could by any rough and ready method which offered itself. We find no suggestion that he forced his religion on others. He simply talked to the Ethiopian about what was on *his* mind. Nor did Philip feel apologetic about his Christian faith. He shared it fully and with conviction. And he shared it ably enough that there was a wide response.

We all know that the gospel, however we understand it, is "good news." Yet some have acted as if it were bad news. They *say* they must proclaim Christ's salvation to fellow men whom God has always loved, while they *act* as if people of other religions and cultures never had a right thought in their lives and must be snatched like weak and ignorant infants from a burning building.

We all know that the gospel, as we have experienced it, is "good news." Yet some have acted as if it were the most utterly *trivial* news in the whole world. In misconceived humility and shallow brotherliness they keep their good news to themselves.

The earliest Christians have set us a high example in their *natural* reaction to the good news they discovered. They were ready to tell anybody who would listen, for it was a precious discovery. And they were ready to quit telling anybody who did not want to listen. (Paul often turned from the Jews, his fellow countrymen, to a more willing audience of "foreigners.")

Philip seems to have shared, as often and as widely as possible, his own spiritual treasure. He shared it with those who showed an interest, and he related it directly to their own acknowledged needs. The glory of the early Christians is that, at their best, they blended conviction with humility, eagerness with thoughtfulness, and vigor with love.

Questions: What good news do you have to share? How can we share it with our fellow workmen? with the people of, let us say, India?

May 6
Converted and Commissioned
Acts 9:1-31

Not all Christians come by the same route. But no Christian can afford to ignore the vivid record of how one man—Saul of Tarsus—came to accept the faith. This significant conversion is of such importance in Luke's mind that he includes three accounts of it in the book of The Acts.

Outwardly there are as many kinds of conversion as there are people. Children may learn "The Way" and accept it before they have gone far astray. They find chiefly adventure and excitement in discovering "the way, the truth, and the life." Many youth and adults squander their lives, with no course by which to set their rudder, and no star by which to set their course. Such people are not so much "lost" as they are wasted. They are aimless. They have an emptiness which needs to be filled.

Others are more like Saul of Tarsus. They are no longer innocent children, exploring the opening doorways of life and needing help to choose the right one. Nor are they drifters who sail for no reason except that they are afloat. They are committed men and women *who have made the wrong commitment.*

Saul made a most natural commitment, the one his parents were doubtless anxious for him to make. He alluded in later years to how he had been "a Hebrew of the Hebrews," — strict, single-minded, aggressive, even violent. Eventually he took a leading part in oppressing the heretical Christians. The Jews had spent a thousand years learning the lessons of God: learning that there was *one* God and that He demanded not merely ritual correctness but also righteous living. No upstart from Nazareth, they must have vowed, or his fanatical followers, dare be allowed to sabotage this faith.

But Saul found that his fierce devotion to his faith did not bring peace. In later years he analyzed the matter and concluded that his religion had been a religion of law. And laws, even divine laws, did not make men good. They only revealed that men were evil.

On the way to Damascus Saul probably did not simply reflect. He remembered how Stephen died. He had seen a Christian die in peace, while his own relentless activity for the law only masked a soul seething with guilt. His religion could show him his sickness but could proffer no remedy. We ought to value every scrap of the Biblical record of what happened to this miserable persecutor, bound for Damascus to carry out more persecutions in order to cover up more misery.

The inner turmoil, the shattering vision of Jesus, the temporary blindness, were finally resolved as the Spirit dealt with Paul. And he finally found peace among the Christians whom he had formerly hunted. Then, as we know, the relentless drive of the persecutor was transformed into the boundless energy of the world missionary. The keen student of the law became the profound interpreter of the lowly Nazarene to the philosophers of Athens and the working men of Corinth.

To convert means to change into another form. Paul's energy remained the same, his sharp mind intact, his devotion unabated. But they were turned to a new goal, and he became a man who had made *the right commitment.* His remains the classic conversion, instructive to all men and women who have started down the wrong road and need to be converted.

Questions: Is there any real difference between being "converted" and being "commissioned"? What proportion of people you know need an experience like Paul had? How can you be a modern Ananias? What does the Christian faith offer the undirected life, in contrast to the misdirected life?

Lesson based on "International Sunday School Lessons; the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Friendly Life — Far and Near

Marion Friends report that no Friends were injured in the tornado sweeping through Marion, Indiana, early in March. One family, that of Fred Baldwin, suffered a total loss of their home, and a number of other Friends suffered damage to home or automobile.

* * *

Ernest Lamb has recently returned to the Friends Central Offices after several months in California. From March 19 to April 1 he conducted pre-Easter services at Charlottesville Friends Meeting in Indiana, where William Fisher is pastor.

* * *

Richard P. Newby, pastoral leader of Minneapolis Friends Meeting led Xenia, Ohio, Friends (Wilmington Yearly Meeting), in a week of evangelism, March 18-23. The series followed a successful program of visitation evangelism. Aldean Pitts is minister of the Xenia Meeting.

* * *

Young Friends in Jamaica are now circulating a mimeographed newsletter quarterly. Reports are included in the February issue from Young Friends groups at Highgate, Dover, Cascade, Albany, and Kingston. Noel Silvera has resigned as Secretary of the Young Friends Executive Committee, and Gerald Wight of Highgate has now assumed that duty.

* * *

The William Penn College Board of Trustees has authorized bidding on the gymnasium building. The architects. Woodburn and O'Neil of Des Moines have prepared blueprints and specifications for contractors, and plans are proceeding for the erection of the gymnasium. The new gym, which will seat 2,000 people, will be used by the college and the Oskaloosa High School basketball teams.

* * *

Harold Walker has accepted a call to pastoral service at First Friends Church in Whittier, California. He has been serving University Friends Church in Wichita, Kansas, since his graduation from Edinburgh University in 1952. He will begin services in Whittier September 1. Harold Walker gave one of the evening addresses at the Five Years Meeting sessions, his subject being "Ministry in the Local Meeting."

* * *

Wilmer and Clara Henderson Stratton of Columbus, Ohio, will direct this summer's work camp to be held at the Kickapoo Friends Center near McLoud, Oklahoma. Work campers will be there from July 8 until August 3 to build a community house and to learn to know the Indian community. The work camp is sponsored by the Youth Department of the Five Years Meeting of Friends, 101 Quaker Hill Drive, Richmond, Indiana.

* * *

The annual Friends Center meeting on Indian Affairs was held March 6 in New York. Dr. David M. Cory of the Protestant Council, author of a recent book on American Indians called *Within Two Worlds*, spoke of "Walking in Their Moccasins." An Indian ceremony preceded his talk. Ruth Waldo is President of the Friends Center and Laura Yingling is Chairman of the New York Yearly Meeting Committee on Indian Affairs, the two organizations which sponsored this meeting.

* * *

Philip and Susie Meek Frazier have resigned from the Friends Center at Hominy, where they were directors, to return to Sioux work in South Dakota. They will live in McLaughlin, S.D., working in six Congregational-Christian churches, beginning May 1. Philip and Susie Frazier are well known to Friends for their work among Indians, their speeches and singing. Philip Frazier is a member of the Congregational-Christian Church; Susie Frazier is a Friend.

* * *

All elders and ministers of Wilmington Yearly Meeting will meet on April 29 at Wilmington College for a spring conference on "The Meaning of Eldership." Ralph Rose of the Friends World Committee and Joseph Havens of Wilmington College will lead the conference. Ralph Rose gave a lecture on "The Lost Art of Eldership" at Wilmington Yearly Meeting sessions last summer. Western Yearly Meeting has also been concerned with eldership, and issued last year a "Handbook for Elders" available at 25 cents from the Yearly Meeting or from the Friends Book and Supply House at 101 Quaker Hill Drive, Richmond, Indiana.

* * *

Roy McCorkel has been appointed director of the Commission on Religious Organizations of the National Conference of Christians and Jews. Former director for CARE in Europe and India, he has also been long associated with the American Friends Service Committee. The National Conference enlists Protestants, Catholics and Jews who "Without compromise of conscience or of their distinctive and important religious differences" work together to build better relations among the members of all religions, races and nationalities.

* * *

The State College Friends Meeting in Pennsylvania has established the William Penn Foundation to sponsor a regular program (centered at the Meetinghouse) for the University students who have brought Quaker backgrounds or Quaker leanings with them, and to represent the Quaker point of view in the interfaith organization on Penn State University campus. The Foundation has been established because State College Friends feel they cannot meet the challenge of dealing with the part of the 12,000 students interested in Friends or needing their help without aid from other Friends bodies.

* * *

An Army private on leave broke into the office of the Friends Committee on National Legislation in Washington, D.C., on March 4, damaging equipment and destroying correspondence and papers. Police report that he was partly under alcoholic intoxication at the time, but it seems that the man also "had no use for Quakers." The F.C.N.L. did not press charges. The intruder has reimbursed the F.C.N.L. in part for the damages and gave a promissory note for the remainder to be paid upon his scheduled discharge from the army.

* * *

Three Mennonites, William T. Snyder, Harold S. Bender and David B. Wiens, have been appointed as the members of the Mennonite Central Committee deputation to Russia this summer. They hope to establish contact and fellowship with Christian people in Russia, including Mennonites. They also hope to discuss with appropriate government officials the possibility of ultimately uniting family members in Russia with those living in Canada and South America. The Mennonite Central Committee has previously made contacts with representatives of the Russian Baptist and Russian Orthodox churches, both of which have encouraged the visit.

* * *

Wanonia Schmidt, a 14 year old Indian Friend from Council House, Oklahoma, went to New York recently to represent her class at Indian Agricultural High School in Chilocco, Oklahoma, as grand prize winner in a recipe contest. The class, which won the prize with a collection of 20 tribal specialties, voted on Wanonia to represent them at the award ceremony sponsored by *Seventeen* magazine. She also travelled to Washington, where she treated Secretary of Interior Douglas McKay to Indian Fry Bread. Wanonia is active in Council House Friends activities, and she and her whole family

actively participated in the Friends work camp held at Council House last summer.

* * *

George Willoughby has succeeded Lyle Tatum as Executive Secretary of the C.C.C.O. (Central Committee for Conscientious Objectors.) He was formerly director of the American Friends Service Committee Services to Conscientious Objectors and previous to that directed the Des Moines office of the A.F.S.C. Robert Lyon, formerly field secretary for the A.F.S.C. Services to C.O.'s program, will continue in that work as director. Both organizations work on phases of conscientious objection. Address of the C.C.C.O. is Room 300, 2006 Walnut Street, Phildelphia 3, Pa.; address of the A.F.S.C. services to C.O.'s is 20 S. 12th St., Philadelphia 7, Pa.

* * *

Clyde and Lenna Watson, who are pastors of the New London Meeting in Western Yearly Meeting, will observe their fiftieth wedding anniversary and their fifty years of ministry, Sunday, May 6. During this span of years they have served in four Yearly Meetings. Their first pastoral work was at South Union, near Amboy, Indiana. Besides the pastoral service Clyde O. Watson has rendered, he also served as executive secretary of Wilmington Yearly Meeting for 2½ years. A public reception will be held in the New London Friends Church on the afternoon of May 6. Glenn Reece, superintendent of Western Yearly Meeting, will bring a message during the morning meeting for worship.

* * *

The Friends Evangelical Mission in Bolivia (Oregon Yearly Meeting) reports that four of their pastors and workers were assaulted and beaten during the Carnival, a three day Bolivian religious holiday. The Mission has requested the Superintendent of Internal Affairs in Bolivia to guarantee protection for these four men and for all who accept "this manner of living in the Gospel of Christ, demonstrating their practical conception of high moral living and absolute honor." It is thought the men were attacked because of the animosity of the celebrants for the evangelicos who refuse to drink and to participate in the Carnival fiestas.

* * *

Spokesmen for both the National and Democratic committees are scheduled to speak before the College Age Seminar sponsored by the Five Years Meeting Youth Department in Washington, D.C., April 12-14. Under the theme, "Major Issues in the 1956 Election" college age young people from the eastern half of the United States will consider such questions as Farm Policy, Use of National Resources and Education-Integration. The seminar is being arranged with the help of the Friends Committee on National Legislation and will be under the direction of professor William Fuson of Earlham Chicago. Applications may still be sent to the Youth Department, 101 Quaker Hill Drive, Richmond, Indiana.

Susan Castator Photo

This summer's Christian Leadership Seminar is being discussed above by professors George Scherer (left) and Hugh Barbour (second from right) of Earlham College and Russell Rees (second from left) and Harold Smuck (right) of the Board on Christian Education. The Seminar, sponsored by the Young Friends department in cooperation with Earlham College, will be held from June 18 to July 28, centering in Richmond, Indiana. Study will be combined with work in local Meetings. College credit is optional. Other leaders will be Elton Trueblood and Canby Jones. Write the Youth Department at 101 Quaker Hill Drive, Richmond, Indiana, for further information.

* * *

Herbert P. Beam, 32, married and the father of three children, will receive the Charlotte Chapman Turner Award made to a married person "interested in advanced educational training for a career, the object of which is the alleviation of the social or medical ills of mankind." An Earlham graduate, he entered the University of Vermont's College of Medicine in 1953. The grant will enable him to continue his medical training, after which he hopes to enter general medical practice in a rural community in Vermont. He has also studied at Swarthmore and Pendle Hill and was in Civilian Public Service. The Turner award is administered by the American Friends Service Committee.

* * *

"Growing in Love and Unity" is the theme of the Friends General Conference to be held June 22-29 at Cape May, New Jersey. Addresses will be given by Clarence Pickett, E. Luther Cunningham of St. Paul's Baptist Church in Philadelphia, Alexander C. Purdy of the Hartford Seminary, Ralph Rose of the Friends World Committee and Douglas V. Steere of Haverford College. Interpretations of the Bible will be given by George M. Lamsa, lecturer for the Christian Herald tours to the Holy Land, and Russell E. Rees of the Five Years Meeting Board on Christian Education. The Conference is open to all. Further information is available from the Friends General Conference, 1515 Cherry Street, Philadelphia 2, Penna.

* * *

Jackson Holbrook Bailey, 30, has been awarded the Mary Campbell Memorial Fellowship "for graduate study in preparation for service as an emissary of international and inter-racial goodwill," an award administered by the American Friends Service Committee. A member of the Cambridge, Mass., Friends Meeting, Jack Bailey is now studying for his Ph.D. degree at Harvard in the field of far eastern studies. He is a graduate of Earlham College and the University of Wisconsin and worked with Friends in Japan in 1951 to 1954. He hopes to teach in his field, and states, "As a Friend I am deeply concerned over the present tension in Asia. I hope that as one committed to a non-violent way of life there will be opportunity for service." He is married to Caroline Palmer Bailey and they have a family.

* * *

Three displaced persons, two from Shanghai, China, are being sponsored by University Friends Church in Wichita. Charter and Mabel Xua are a young Chinese couple coming out of Shanghai. Dieter Dambrowsky, an eighteen year old East German refugee and an apprentice brick layer who speaks four languages, will also be sponsored by the Meeting. An Easter offering is being taken to bring them to Wichita and find them housing. West Richmond Friends Meeting in Indiana is sponsoring an Austrian family, Josef and Ann Reiter and their children Rosemaria and Monika, who at the moment are held up by the immigration procedures. They are expected to arrive in Richmond within several months. Long Beach Friends Church in California sponsored a family of seven from Rumania-Austria. Alfred and Zina Schroeder and their family of five children arrived in November and they are now living in Whittier.

* * *

A special seminar for pastors at the United Nations will be held April 23-27, sponsored by the Friends World Committee. Included among the attenders will be Xen Harvey, Walter McAdams, Earl Prignitz, Harry Reece, John Baxter. David Castle and Kenneth Pickering of Indiana Yearly Meeting; Harold Winn of Ohio Yearly Meeting; Aldean Pitts and Howard Yates of Wilmington Yearly Meeting; and James Ellis, Lorton Heusel and Glenn Reese of Western Yearly Meeting. The group selected will spend four days in New York City at Quaker House and at the United Nations headquarters meeting with members of the Secretariat and, in general, exploring areas of Quaker concern at the international body. The Friends World Committee has from time to time given other leadership grants for study and travel among Friends. The increased activity of the Midwest Office of the Friends World Committee, under whose care this seminar will be, serves to remind Friends of this organization which exists as a bond between most of the Yearly Meetings throughout the world.

* * *

The story of the New Virginia Beach, Virginia, Friends Meeting is told in the recent "Southern Friends Newsletter" edited by Kenneth Carroll of Dallas, Tex. Robert Wilson, member of High Point Friends Meeting and Louise Brown Wilson from North Carolina (conservative) Yearly Meeting met at Guilford College, were married and were members of the High Point Meeting for eleven years. They moved to Virginia Beach in 1952 and missed a Friends Meeting. In 1954 they and their family decided it was right to open their home to those wishing to worship in the manner of Friends. The first meeting included only their larger family, of eighteen, but one year later they organized a Meeting with 20 charter members. Plans were made for building, and in the spring of 1955 it was decided to have a day school in connection with the Meeting. School opened with 37 students in September 1955. There are now 33 members of the Virginia Beach Meeting. Attendance on Sunday is from 40 to 60 and at Midweek Meeting from 10 to 20. The Meeting is part of North Carolina (conservative). Louise Brown Wilson is the author of a devotional, "To Live is Christ," which appeared in this journal for February 9.

Friendly Fellowship

NEWBERG, OREGON — Newberg Friends Church and George Fox College united with other churches of Newberg and community in the "Torrey Johnson Crusade" which was held in the new Armory from January 29th to February 12th. Torrey Johnson, from Chicago, founder and first president of Youth for Christ International, brought the Bible messages. J. Stratton Shufelt, also from Chicago, was soloist and song leader and directed the Crusade choir. The meetings were a spiritual blessing to our community and college. Many definite decisions were made for Christ. Planning and operational committees were named by the Newberg Ministerial Association from cooperating churches. Cottage prayer meetings were held in various homes.

During the past year Newberg meeting has carried on a program of interior redecoration and improvement. This included painting the walls and ceiling, varnishing the woodwork, laying a carpet on all the floor space in the auditorium and balcony except on the areas under the pews, installing foam rubber cushions on all the pews on the main floor of the auditorium, installing glass panels so that the side room may be used by parents with small children during the worship hours. Many hours of donated labor has gone into this project.

Margaret Weesner.

* * *

FOUNTAIN CITY, INDIANA—Sunday, February 12, was observed as Quaker Men's Day at the New Garden Friends Meeting near Fountain City, Indiana. The men participated in the various parts of the service. With Clarence Brinkley at the organ, Roy Knoll led the congregational singing.

A specially selected group of Scripture verses, carrying the theme of "Blessed is the man . . ." was read in unison by all the men of the meeting, led by Leondas Myers. Prayer was led by Leondas Myers and Roy Knoll. Howard Claude and Ralph Knoll served as ushers. Gordon McDonald was soloist.

The pastor, Kenneth Jones, brought the morning message concerning "The Man Jesus Found," using the text from Ezekiel 22:30 and from John 1:43, where "Jesus went forth into Galilee and findeth Philip." He discussed the character of Philip and the challenge to him, and said that Jesus today is looking for men like Philip, men who are available, obedient and so convinced in their hearts that Jesus will not disappoint their friends, that they are willing, even in the face of skepticism, to say "come and see." The service was closed with prayer offered by John McDonald.

Young Friends Respond To Washington Seminar

Forty-seven young people, eleven of them from Scattergood School in Iowa, attended the high school political education seminar in Washington, D.C., March 15-17, sponsored by the Five Years Meeting Youth Department. Though the group was the largest in many years, it was still necessary to decline applications from more than a dozen young Friends who hoped to attend.

Under the theme, "My Stake in Freedom," the group considered questions on civil rights and civil liberties. They dealt especially with two issues, the question of freedom of speech for communism and other radical groups and the questions of segregation and integration.

Among the leaders presenting different points of view were: Nyle Jackson, assistant to Senator Jenner of Indiana; E. Raymond Wilson of the Friends Committee on National Legislation; and James M. Thomson, a member of the Virginia House of Delegates. A panel on "Equality of Opportunities" included two high school students from Eastern High School, one of the many in Washington, D.C., which has become integrated recently.

After the seminar one mother wrote "My daughter's growing accounts makes the trip almost real to me. I have loved every word of her conversation. I trust this seminar can continue so that other young Friends may have this same opportunity."

Wedding Anniversary

Harry and Bertha Kreider, pastors of the Antioch Chapel, Ohio, Friends Meeting, will observe their fiftieth wedding anniversary on April 15. Open House will be held at their home in Van Wert, Ohio, on that afternoon.

WANTED

Office Secretary. Stenography and general office work. For further information please apply to Canadian Friends' Service Committee, 60 Lowther Avenue, Toronto 5, Canada.

BIRTHS

BALES—To William and Joan Bales, Newberg, Oregon, a daughter, Paula Jane, July 25, 1955.

BEEBE—To Ralph and Wanda Beebe, Newberg, Oregon, a daughter, Diane LaVonne, August 8, 1955.

GRASSMAN—To Donald and Letha McConnell Grassman of Central City, Nebraska, a son, Thomas Hilliard, on Feb. 15.

LINDAHL—To Louis C. and Elizabeth Mesner Lindahl of Central City, Nebraska, a son, Alan David, on Jan. 24.

MARTIN—To Verne and Ellen Martin, Newberg, Oregon, a son, Dan Warren, June 6, 1955.

VUNCANNON—To Leonard and Lamar Vuncannon, pastors at High Falls, Prosperity and Edward Hill Friends Meetings in North Carolina, a son, Jerry Lynn, on February 5.

WINSLOW—To Herbert and Jean Winslow of Pasadena, California, twins, a son, William Barclay and a daughter, Julie, on March 2.

MARRIAGES

OEHSER-WILLIAMS—Joan U. Williams, daughter of Helen Williams Sibernagel of Baltimore, Maryland, to Gordon V. Oehser, son of Paul and Grace Oehser, on February 25, at the Florida Avenue Meetinghouse in Washington, D. C., after the manner of Friends.

POHL-ARVIN—Jean Lynnette Arvin of Newberg, Ore., meeting and Rudy G. Pohl of Syracuse, N. Y., meeting were married April 7, 1955.

URQUHART-BRIGHT—Mary Rae Bright, daughter of Mr. and Mrs. Raymond P. Bright of Keyser, West Virginia, to William Selden Urquhart Jr., son of Julia Raiford Urquhart of Sedley, Virginia and the late William Selden Urquhart, at Hiss Methodist Church, in Baltimore, on Feb. 24. The Rev. C. L. Fassett, pastor of the church, officiated, assisted by James A. Coney, pastor of the groom.

DEATHS

BARKER—Effie L. Barker, on February 20, at Cassville, Missouri, after a prolonged illness. The daughter of S. F. Hammer, she was born in Hardin County, Iowa, April, 1878. She was a lifelong member of the Society of Friends though active in the local Methodist Church. She leaves her husband, Ezra L. Barker; a foster daughter, Lola Coe of Anthony, N. M.; one sister, Leota Hammer of Cassville; and one brother, J. D. Hammer of Orosi, California. Interment was at Nevada, Mo.

BARRETT—Ernest Clifford Barrett, on September 22, at Indianapolis, Ind. He became seriously ill five years before at his summer home at Burt Lake, Mich. He was born in Spring Valley, Ohio, the son of Isaac M. and Mary Evans Barrett. He graduated from Earlham College in 1893 and attended Chicago University before coming to Indianapolis. He was one of the founders of Evans Milling Co. and its Secretary until the fall of 1950 when he retired from all business. He and his wife Flora Fletcher Barrett celebrated their Golden Wedding Anniversary in October 1953. He was a life long member of the Society of Friends. Funeral services were held at the residence, and burial was in Crown Hill Cemetery. Surviving are his wife; two daughters, Mrs. O. B. Bimley Jr. of New Rochelle, New York and Mrs. Florence Barrett Stewart of Indianapolis; one son, Ernest C. Barrett Jr. of Richmond, Virginia; and seven grandchildren.

CARTLAND—Cyrus Frank Cartland, on March 1, at the age of ninety-two. He was born in Brunswick, Maine, on Jan. 10, 1864, the son of Cyrus and Phebe Cartland. He attended Friends Boarding School (now Moses Brown School) at Providence, R. I., graduating in 1883. Following this he taught in a private school in Rhode Island, at Westbrook, Maine, at Oak Grove Seminary, Vassalboro, Maine, and at Union Springs, N. Y. (since moved to Poughkeepsie and known as Oakwood School.) After giving up teaching he was foreman in various wooden boxshops in Maine and Connecticut and custodian at the Old South Meetinghouse in Boston. Following change of residence he transferred membership from Durham (Maine) Monthly Meeting successively to Boston Monthly Meeting and Hartford (Conn.) Monthly Meeting. In 1891 he was married to Mary Caroline Austin of Brunswick, Me., who died in 1939. He is survived by a daughter, Marian P. Cartland of Middletown, Conn.; a son, Laurence W. Cartland, with UNKRA in Seoul, Korea; a niece, grandson and great-granddaughter. Services were held in Lisbon Falls, Maine, Milton Hadley of the Durham Monthly Meeting officiating. Burial was in the Jones (Friends) Cemetery, Brunswick, Maine.

GARDINER—Albert T. Gardiner, 82, member of Newberg meeting since 1948, passed away in Salem, Ore., April 24, 1955. A memorial service was held at Newberg Friends Church in connection with prayer meeting on Wednesday evening, May 18, 1955, in charge of Charles Beals and John Fankhauser. Albert Gardiner was born in Champaign Co., Ill., a member of Maple Grove Friends Church, had been a member of the Methodist Church in Oklahoma, and California, and had lived in Alabama. He and Myrtle Price Hill were married in LaGrande, Ore., in 1947, and resided in Newberg since 1948. Besides his wife, Myrtle, he is survived by a son in California, a daughter in Alabama, sister in New Orleans, La., three great-grandsons, and one great-granddaughter.

GREENE—Lindley Murray Greene, on March 7, at Whittier, California, three weeks before his 103rd birthday. He was Whittier's oldest citizen. A native of Ohio, he had many careers after taking his medical degree in 1882—school teacher, college professor, country doctor and rancher. For 28 years he was president of the California Yearly Meeting Permanent Board; for seven years a director of Wilmington College in Ohio; for 35 years a trustee of Whittier College; and for 20 years president of Whittier Citrus Association. Lindley Greene came to Whittier at the age of 54. In recent years he has been bedridden and under the care of his daughters, Inez Test and Mabel Roberts. He also leaves five grandchildren and eight great-grandchildren. Funeral services were conducted by Robert Cope of the First Friends Church in Whittier.

HADLEY—Minta M. Hadley, on January 17, in Wichita, Kansas. The daughter of Milo H. and Martha E. Moon, she was born December 9, 1869, in Morgan Co., Indiana. On July 3, 1891 she married Edwin T. Hadley in Hardin County, Iowa. They moved to Wichita in 1904 with their family of five children, and after the early death of Edwin T. Hadley, she had the full responsibility of raising the children. She was one of the original teachers in Martinson Public School, where she served until her retirement in 1939, but for several years after that she served as a substitute teacher in the Wichita Schools. She was an active member of University Friends Church. Surviving are five children, Mrs. R. E. Simpson of Burbank, Calif., Carleton Hadley of Newhall, California, Miss Faye Hadley, Mrs. Plez Clark and Harold Hadley, all of Wichita; twelve grandchildren and twenty-one great grandchildren. Burial was in Maple Grove Cemetery with Harold Walker officiating.

HOLDING—Minnie Cook Holding, on Jan. 29, in Ontario, California, aged seventy-seven. She was the widow of Raymond Holding. She was a native of Indiana, but lived in Labette County, Kansas, during most of her girlhood. As a bride, she accompanied her husband to Cuba as a missionary for the American Friends Board of Missions. They served for twenty years in Cuba and Mexico before returning to the United States to live. In his later years, Raymond Holding was in pastoral work in Nebraska,

1799 WESTTOWN SCHOOL 1956

HONOR REGIONAL SCHOLARSHIP AWARDS 1956-57

Jane C. Bellows, Brookside, N. J.
Andrew J. Biemiller, Bethesda, Md.
Joan T. Burgess, W. Barrington, R. I.
Nancy A. Hadley, Collegeville, Pa.
Carter C. Hull, Kensington, Md.
David K. Leonard, Wyomissing Hills, Pa.
David R. Llewellyn, Shepherdstown, W. Va.
Anne Nicholson, Haddonfield, N. J.
Jonathan E. Taylor, Altadena, Calif.
Ursula W. Warren, Alfred, N. Y.
E. Chandlee White, Jr., Rock Hill, S. C.
Sarah H. Wiley, Earlysville, Va.

* * * * * * * * * *

Applications for 1957-58 now being received. There is a waiting list only available for the school year 1956-1957 and Friends or their children are given a preference.

For further information or a catalogue, please write:

Daniel D. Test, Jr., Headmaster
Westtown School, Box 1000
Westtown, Pennsylvania

Oregon and California. After her husband's death in 1937, Minnie Holding operated a Congregational Mexican Mission in Ontario, California, until her retirement about two years ago. Surviving are two daughters, Mrs. Wesley Schutz of Columbus, Nebraska, and Mrs. Henry O'Neill of Los Angeles, California; three sons in California, Robert of Fresno, Philip of Lake Arrowhead and Loren of Ontario. One son died as a child in Mexico. There are nine grandchildren and three great-grandchildren. Funeral services were held at Ontario.

LARSON—Hazel Larson, on January 15, in Independence, Missouri. The daughter of Austin and Margaret Rounsavell, she was born in Guthrie, Oklahoma, Nov. 2, 1890. Early in life she moved to Wichita with her parents, where she attended Friends University. On December 26, 1910 she married William E. Larson and for forty years they operated the Larson Photography Studio until the death of William Larson in 1949. Her love and devotion to her home were outstanding. Both were members of University Friends Church until the time of their deaths. Surviving are her children, Mrs. Maynard Whitelaw of Arlington Heights, Illinois and William E. Larson of Independence, Missouri; two sisters, Mrs. Lloyd Mercer and Mrs. Louis Dorr of Wichita; two brothers, Deane Rounsavell of Los Angeles and Howard Rounsavell of Portland, Oregon; and six grandchildren. Burial was in Memorial Lawns Cemetery in Wichita, Harold Walker officiating.

RASH—Alice A. Rash, on February 1, in Wichita, Kansas, aged eighty-eight. The daughter of Henry and Sarah Highberger, she was born near Cincinnati, Iowa, December 23, 1867. She married Daniel M. Rash in Canyon City, Colorado on March 29, 1894. They lived in Iowa until the accidental death of Daniel Rash in 1921. Shortly after Alice Rash and her family moved to Wichita, where she was a loyal and faithful member of University Friends Church, attending as long as her health would permit. Surviving are one sister, Gertrude Hockett of Wichita; four children, Inez Rash of Haviland, Kansas, Glenn Rash, Ruth Mardock and Lela Mardock, all of Wichita; six grandchildren and six great grandchildren. Funeral services were held in Wichita with Harold Walker officiating; burial was in Iowa.

SCHMOE—Ernest C. Schmoe, 90, passed away at Newborg, Oregon, November 19, 1955. He was born at Julietta, Ind., and married Minta Moon at Lawrence, Kans., in 1889. He joined Friends sixty years ago at Prairie City, Kansas. He came to Newberg from Olny Springs, Colo., thirty years ago. He was superintendent of buildings and grounds at Pacific (George Fox) College from 1926 to 1935. Minta Schmoe passed away October 31, 1954. He is survived by two daughters, Karlena Martin of Newberg, Inez Voorhees of Whittier, Calif.; three sons, Geary Schmoe of Newberg, Floyd and Othel Schmoe of Seattle, Wash., two sisters, one brother, twenty-six grandchildren, and twenty-six great grandchildren. Funeral services were held Nov. 22 with John Fankhauser and Charles Beals officiating.

SUTTON—Elizabeth M. Sutton, 75, passed away at Newberg, Oregon, October 11, 1955. She was a life-long member of Friends, born near Tecumseh, Mich., to Townsend I. and Olive Sutton. She had lived in Michigan, Montana, and Seattle, Wash., before coming to Newberg in 1919. She helped start the local missionary society. She was faithful in daily Bible reading. She carried on a ministry of letter writing after she was no longer able to visit the shut-ins. She is survived by her sisters, Mary C. Sutton and Sarah P. McCracken, eight nephews and four nieces. Funeral services were held October 13 at Newberg Friends Church, with Charles Beals and John Fankhauser officiating.

VENABLE—John J. Venable passed away at Newberg, Oregon, Nov. 19, 1955. He was born in Butler County, Kansas in 1876 and moved to Newberg in 1906. He is survived by his wife, Minnie, two sisters, one brother. Funeral services were held at Newberg Friends Church, Nov. 23, with Charles Beals and Milo Ross officiating.

WILMINGTON COLLEGE
TOUR of EUROPE

- Visit in Friends' homes in Oslo, Geneva, Stockholm, Edinburgh, Paris, and Bonn or Munich.
- Enjoy 45 days in 9 countries: England — Scotland — France — Switzerland—Austria — Germany —Denmark—Sweden—Norway
- Fly by luxurious Royal Sabena Airlines' DC-6
- Leave New York, June 24— —Return August 6
- First-class accommodations throughout tour. Travel on continent by train and private bus.
- All expenses—hotels, food, travel, sightseeing—included for $1350
- Conducted by Dr. and Mrs. John H. Martin of Wilmington College faculty. Tour may be taken for college credit if desired.

For information, write

Dr. John Martin
WILMINGTON COLLEGE
Wilmington, Ohio

FRIENDS HOUSE

Mexico City Friends House, pleasant accommodation for individuals and families. Reasonable. Reservations Casa de los Amigos, Ignacio Mariscal, 132, Mexico 1, D. F.

FRIENDS BOARDING SCHOOL
Barnesville, Ohio
Est. 1837

Emphasis on:
Christian Principles
Individual Worth
Service to Others
Academic Preparation
Grades 9-12

Applications now being received for the fall of 1956.

Morris L. Kirk, Principal

WE OFFER YOU

Farms and homes in California. Fruit or Dairy farms where irrigation water costs $1.00 per acre per year in the Turlock irrigation district in the center of the great San Joaquin Valley. We especially welcome you to establish your home near the Denair Friends meeting. For information write:

Harold E. Walton
Real Estate Broker
P. O. Box 151
Denair, California

Because of illness we are forced to sell nursing home. Located in the town of Freeport, Maine, on Main and East Sts. Has capacity for twenty-one patients. All modern conveniences. Please write for particulars.

Lucy Douglas Lunt
Lunt Nursing Home
Freeport, Maine

Serving you since 1865, Provident Mutual now offers protection against another major economic hazard of life—disability resulting from accident or sickness.

PROVIDENT MUTUAL
LIFE INSURANCE COMPANY
OF PHILADELPHIA

LOCAL MEETING DIRECTORY

Albany, New York—Meeting for Worship and First Day School each First Day at 11 a.m. at the Young Men's Christian Association, 423 State Street, Phone Albany 3-62-42.

Albuquerque, New Mexico—Friends Church, 341 Dallas N.E. Bible School, 10:00 a.m. Worship Services, 11:00 a.m. and 7:30 p.m. Dale V. Benton, Minister. Phone 5-2007.

Alhambra, California—Alhambra Friends Community Church, 1209 South Seventh Street. Church School 9:30. Morning Worship 11:00 a.m. Vesper Worship 7:30 p.m. Minister, George E. Jenkins. Phone ATlantic 435-11.

Anderson, Indiana — First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30. Prayer Meeting, Wednesday 7:30 p.m. Raymond V. Breaker, Pastor. Phone 2-8763.

Berkeley, California—Friends Memorial Church, Fulton Street at Channing Way. Morning Worship, 11:00 a.m.; Youth Groups, 6:00 p.m.; Evening Worship, 7:00 p.m. John Spitler, minister, 2130 Channing Way, phone Res. As. 3-6170; Office Th 3-7531 (Th—Thornwall; As—Ashberry.)

Brooklyn, New York—Lafayette Avenue Meeting, Cor. Lafayette and Washington Avenues. Bible classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

Cambridge, Massachusetts—5 Longfellow Park (near Harvard Square) Meeting for worship each First Day at 9:30 and 11 A.M. Telephone TR-6-6883.

Chicago, Illinois—Chicago Monthly Meeting, 108th Street and Artesian Avenue; Bible School 9:45; Worship 11:00; Western Avenue street car to 108th Street. Lortoh Heusel, Minister, 10729 Maplewood Avenue. Phone Cedarcrest 3-2715.

Chicago, Illinois—Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard. Bible School at ten; Meeting for Worship, eleven. Marie A. Ferguson, Meeting Secretary, 8110 Kolmar Avenue, Skokie, Illinois, phone University 4-8511 or Orchard 3-8157.

Chicago, Illinois—The 57th Street Meeting of all Friends. Sunday Worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting (following 6 p.m. supper there) every first Friday. Phone BUtterfield 8-3066.

Cincinnati, Ohio—Friends Meeting: 2910 Eden Ave. (just north of University Ave., four blocks east of Vine St.). Office phone: UN 1-0739. Meetings for Worship each Sunday at 11:00 a.m.; First-day School at 9:45 a.m. Clerk: Jennie H. Porter, R. R. 2, Box 405, Sharonville, Ohio; Phone (Circle) SY 1-4814. Pastoral Minister: Don Stanley, 876 Lafayette Ave.; phone MU 1-6528.

Citrus Heights, California — Friends Church, 7600 Old Auburn Rd. (4 mi. S. Roseville); Sunday School 9:45, Worship 11 and 7:30, C.E. 6:30, Prayer Mtg. Wed. 7:30. Glen and Mildred Rinard, Pastors. Phone 5634.

Columbus, Ohio — Highland Avenue Meeting. One square south of U.S. Route 40, on Highland Avenue, in Hilltop area, west part of city. Bible School, 9:15 a. m., Worship 10:30 a.m. and 7:30 p.m. Wednesday evening prayer service 7:30. Leonard Wines, Pastor. All Friends welcome.

Daytona Beach, Florida—Lounge room, Congregational Church, Palmetto St. and Volusia Ave. Meeting for Worship, 3 o'clock 1st and 3rd Sundays. Monthly Meeting the 4th Friday at 7:30. Clerk Chas. T. Moon, Church address.

Denver, Colorado—Friends Meeting, W. 46th Ave. and Eliot St. Church School 9:45 a.m., Worship 11 a.m. and 7:30 p.m., Prayer Meeting Wednesday 7:30 p.m. Lloyd Hinshaw, Minister.

Des Moines, Iowa—First Friends, East 13th and Lyon Streets, Church School 9:45 a.m.; Morning Worship 11:00 a.m.; Orlando Dick, minister. Phone 62-6221.

Des Moines, Iowa—Friends Meeting, Unprogrammed. Worship 10 a.m. Classes 11 a.m. 801 Forest Ave., Library Entrance. Visitors telephone 6-3221.

Detroit, Michigan—First Friends, 9640 Sorrento. S. S. 10 a.m. Worship 11 a.m. For information write or call Franklin Henshaw, Clerk, 13167 Appoline. Detroit 27, Telephone We 4-0273.

Detroit, Michigan — Detroit Friends Meeting, unprogrammed. Meeting for Worship 11:00 each First-day in Highland Park YWCA, Woodward at Winona. Visitors telephone Townsend 5-4036.

Downers Grove, Illinois—Downers Grove Preparative Meeting of all Friends. Sunday Meeting for worship 10:30 A.M. at Avery Coonley School, 1400 Maple Avenue. First-day school 10:30 A.M., joins meeting for fifteen minutes.

Gainesville, Florida—Meeting for worship (unprogrammed), First-day, 11 a.m., 218 Florida Union.

Grand Junction, Colorado — Friends Church, Orchard Avenue and 25th Street, Sunday School 10 am., Church 11 a.m. and 7:30 p.m. Pastor, Dwight Smith, 2810 Elm Ave. Phone 0520R5.

Greensboro, North Carolina—Friends Meeting, corner Asheboro and Lee Streets; Bible School 9:45; Morning worship 11:00; Wednesday evening worship. O Herschel Folger, Minister.

Hartford, Connecticut—Meeting for Worship, 11:00 a.m. at the Meetinghouse, 144 South Quaker Lane, West Hartford.

High Point, North Carolina. Friends Meeting, South Main at Commerce. Bible School, 9:45; meeting for worship, 11:00; youth activities, 6:30. Cecil E. Haworth, minister.

Honolulu, Hawaii—Honolulu Friends Meeting, Y.W.C.A. on Richards Street, Honolulu. Meeting for Worship Sundays, 10:15 a.m., followed by Adult Study. Children's Meetings on alternate Sundays. Clerk: Herbert E. Bowles, 5002 Maunalani Circle, Phone 745893.

Indianapolis, Indiana—First Friends Church Offices, 1241 North Alabama Street. Meeting place (temporarily) at First Congregational Church, 1516 North Delaware, 9:15 - 10:15 a.m.—"Unified Service," church school for children up through intermediate age and worship service for adults and young people held simultaneously. Herbert Huffman, Minister; Joseph A. Vlaskamp, Minister to Youth.

Jacksonville, Florida — Meeting for worship and First-day school at 11 a.m. Y.W.C.A. Board Room. Phone EVergreen 9-4345.

Kansas City, Missouri—Penn Valley Meeting of Friends each Sunday 9:45 at 306 W. 39th. Visiting Friends always welcome.

Kokomo, Indiana—Union Street Friends, 507 North Union. Bible School 9:30 a.m. Worship Service 10:30 a.m. Norman Young, minister.

Long Beach, California—First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m.; Evening Service 7:30 p.m.; Prayer Meeting, Wednesday 7:30 p.m. Herald Mickelson, 620 E. 9th St., Minister.

Los Angeles, California—Friends Church, 17th and Toberman Streets, Bible School 9:45 a.m.; Morning Worship 11:00 a.m.; Evening Worship 7:00 p.m.; Russell Gabler, Minister, RIchmond 70716.

Louisville, Kentucky—Meeting for Worship and First-day School—10:30 a.m. at Neighborhood House, 428 South First Street—Phone BE 7110.

Memphis, Tennessee—Unprogrammed meeting for worship at 9:30 a.m. at 822 Washington. Secretary, Esther McCandless, 1729 York, BR5-9656.

Minneapolis, Minnesota—Friends Meeting, 44th Street and York Avenue South. Church School at 10:00 a.m., Meeting for Worship at 11:00 a.m. Richard P. Newby, Minister, 4421 Abbott Ave., So. Phone WA 6-9675.

Montreal, Quebec, Canada—Meeting for worship every first day, 11:00 a.m., at the Y.W.C.A., 1355 Dorchester Street, West.

Mooresville, Indiana — Friends Church, Main and Monroe Streets. Bible School 9:30; Worship Service 10:30; Mid-week Meeting, Thursday 7:30 p.m. James R. Furbay, Pastor. Phone 194.

Muncie, Indiana—Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends Meeting 7:00 p.m.; Mid-week Meeting. Wednesday 7:30 p.m.

Newberg, Oregon—Friends Church, College St. at Third. Sunday School 9:45 a.m.; Worship 11:00 a.m.; Christian Endeavor 6:30 p.m.; Evening Worship 7:30 p.m.; Prayer Meeting, Wed., 7:30 p.m. Charles A. Beals, pastor. Phone 3811 and 3911.

New Bedford, Massachussets—Spring Street Friends Meeting. Morning worship at 11 a.m.; Bible Study at 12. Weston A. Stevens, Minister; Grace C. Lasell, Clerk. 7-9734.

New York, N. Y.—The United Meetings for Worship of 20th Street and 15th Street Friends are being held at 221 East 15th St., New York City, from October 2 to April 29, each Sunday at 11:00 a.m.

Oklahoma City, Oklahoma—Meeting for worship Sunday forenoons at 9:30 in the Hubbard Hospital, 1501 N.E. 11th St., Oklahoma City, Oklahoma.

Orlando, Florida — Meeting for worship at Sorosis House, 108 Liberty St., First-days at 11:00 a.m. Monthly Meeting 10:00 a.m. first First-days.

Pasadena, California — First Friends Church; 2540 E. Orange Grove Avenue. 9:45 a.m.; Church School; 11:00 a.m., Meeting for Worship. Phone Sy 63372, Stuart Innerst, Pastor.

Phoenix, Arizona—Meeting for Worship, 10:00 a.m., 17th Street and Glendale Avenue; James Dewees, Clerk, 1928 W. Mitchell Dr.

Portland, Oregon—First Friends Church, S.E. 35th Ave. and Main St., Bible School 9:45 a.m., Worship 11:00 a.m., Christian Endeavors 6:30 p.m., Evening Service 7:30 p.m., Prayer Meeting, Wed., 7:30 p.m. Foster or Hawthrone. Bus to S. E. 35th Place. Gerald W. Dillon, Minister, Phone BElmont 4-3107.

Richmond, Virginia — Friends Meeting, 2702 Grove Ave. Worship 11 a.m. Visiting Friends always welcome. Clerk, J. Hoge Ricks.

Riverhead, Long Island, New York—Eastern Long Island Meeting at 3 p.m., on the first and third Firstdays at the Parish Hall, Sound Avenue and Church Lane, Riverhead, New York. Clerk Edwin Prellwitz, Peconic 4-6155.

Scarsdale, New York — United Meeting for Worship and First-day School. First-day at 11 a.m., Scarsdale Friends Meeting, 133 Popham Road. Clerk: Frances B. Compter, 17 Hazelton Drive, White Plains, N. Y.

Seattle, Washington—University Friends meeting, 3959 15th Ave., N. E. Phone Melrose 9983 Meeting for worship 10:00 a.m. Religious discussion 11:00 a.m.

Seattle, Washington — Friends Memorial, E. 80th St. and 24th Ave., N.E. Bible School 9:45, Worship 11:00 a.m. and 7:30 p.m. Take "22" Roosevelt 80th St. bus. L. Merle Green, minister, PI 7307.

Shrewsbury, New Jersey—Meeting for worship, 11 a.m; First Day School, 10 a.m., in the Meetinghouse, corner Broad St. and Sycamore Ave. For information contact Edna Carpenter, 55 New York Ave., Ocean Grove. Telephone Asbury Park 2-1197-J.

St. Petersburg, Florida—Friends Meeting, 130 Nineteenth Ave., S. E. Meeting and First day School at 11 a.m.

Tucson, Arizona — Friends Meeting, 129 N. Warren Ave.; worship. First Days at 11 a.m. For information write John A. Salyer, 745 E. 5th, Tucson. Phone 2-3262.

Washington, District of Columbia — Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:30.

Whittier, California — East Whittier Friends Church, 15911 E. Whittier Blvd. Church School 9:30; Morning Worship 10:45; C. E. 6:30 Stacy E. Wesner, Minister, 15906 E. Russell St., Phone OXford 7-4550.

Whittier, California — First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting 8:30 a.m.; Church School 9:30 a.m.; Morning Worship 11:00 a.m.; Christian Endeavors and Groups 7:30 p.m. Office address, 310 E. Philadelphia St. W. Oscar O. Marshburn, Clerk; Robert E. Cope, Minister. Phone 43-467.

Wichita, Kansas—University Friends Church, University Ave. at Glenn, Church School 9:45 a.m. Worship 11:00 a.m., 7:30 p.m. Youth Groups 6:30 p.m. Prayer Meeting, Wednesday 7:30 p.m. Ministers: Harold Walker, James Thomas, Lela Gordon. Office phone, AMherst 2-3373.

GEORGE SCHOOL

A FRIENDS COEDUCATIONAL BOARDING SCHOOL, Grades 9-12

Founded 1893

Enrollment has been completed for autumn of the coming school year. A waiting list is being established from which applicants will be accepted for vacancies as they occur.

Children of Friends are given preference on the waiting list if application is made for the 9th grade.

Address inquiries to:

RICHARD H. MCFEELY, *Principal*

ADELBERT MASON, *Director of Admissions*

Box 351, George School, Bucks County, Penn.